2:Seligman & Seligman E-5 (1909-1910) 1932
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of the shrine attendants as well as the village beasts. The priestesses of these shrines are probably chosen entirely for their efficiency, and we had full opportunity to note the excellent manners and forcible character of our friend Aker.

The clans Golobogu and Pameiti are closely associated with the upkeep of the Fenikang shrine, indeed the Golobogu clan, and probably to a lesser extent the Pameiti, act as caretakers of the shrine and when sexually pure can enter it freely. Children of these clans before the age of puberty and men in a state of chastity may enter the shrine, but if a man should do so after sleeping with a woman he would die. A married man whose wife is pregnant will in all probability be living chastely, and such men were seen entering the shrine without comment being made by the villagers. The chief (*jago*) of the local group of clan Golobogu always kills any beast that may be sacrificed at the shrine. Aker said that this man, one Ayurial, had instructed her in her duties as priestess of the shrine; it was, however, evident that Aker was of more importance than Ayurial, though how much this may have been due to force of character could not be determined.

The different functions of the huts constituting the shrine further indicate that the pattern of the original shrine was a homestead and that the shrine itself is the homestead of Nyakang. The information we give concerning the huts composing the shrine—each having its own name—is in part the result of our inquiries at Fenikang in part additional information provided by Mr. Heasty.

The names of the huts are: Nyikayo, Kwayo or Duwad, Wed Mac, Dag or Kwayo,[1] Duwol.

Nyikayo was the hut in which lived the mother of Nyakang; here millet was said to be stored.

Duwad was the name of the hut in Nyakang's homestead in which Nyakang used to sleep; whence the name Kwayo, the word used of royalty for "sleep" (other folk *nin*). This is the most sacred hut of the shrine, shown on Pl. VIII with the horns of sacrificed beasts in the ground before its door. In it are kept the former possessions of Nyakang, his stool—alleged to be of metal with "eyes", i.e. probably having its seat spotted as a leopard-skin—his drum, and his lyre (*akon.*) said to have a metal body. Beside these are eight

[1] The reason for two of the huts having the same name is clear, as will be seen immediately, both were sleeping places. Alternate names at Fenikang for Nyikayo and Wed Mac were Nagoja and Kojo respectively.

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with rather long legs, a slender body, and large horns. The horns, while young, are dressed into most manifold strange forms, this being the business of a particular craftsman, the "dresser of horns". Sometimes in a large herd one sees hardly any cattle with the horns in their natural shape. An illustration of how cattle are cherished and almost regarded as personal beings is the fact that they have about 40 different names for cattle, according to their colour, the configuration or size of the horns, etc. Vide page 107. — Domestic animals are not butchered, except when sick or exceedingly old. Oxen and goats are killed on festal occasions, such as funerals or marriage meals, or as sacrifices to Nyikang and Jwok. Neither do they sell cattle; for a stranger it is practically impossible to purchase a cow or an ox. The price of a cow is about £ 5; an ox is half the value of a cow which has calved; a young heifer has double the value of a cow. — Slaying a cow is done by stabbing it with a spear in the nape, so that the aorta is pierced. The blood is collected and cooked as food.

The cows are milked morning and evening, usually by boys, sometimes also by old men, but not by women, the latter having nothing to do with cattle. The quantity of milk obtained is but poor. A gourd is the usual milk vessel. These are washed with cow-urine, which gives the milk an unpleasant flavour. They also wash their hands in cow-urine; but they do not mix the milk with it, as is the custom with Dinkas and Nuers.

Each village possesses a common cow-shed, but into it the herd is put at night during the rainy season only, when the mosquitoes are very bad. The rest of the year they are kraaled in the open yard, where they are tied with ropes to short pegs driven into the ground. This cattle-court is a semi-circular enclosure; at the entrance to it there is a small circular place built of corn stalks and covered with ashes, in which the young men who watch the herd sleep. A fire of dried cow dung is kept smouldering all night in this place. Sick cattle are penned in the cow-shed during the daytime, to keep them out of the sun and away from food, but not in the night, unless it is the season when all the cattle are housed. Many cattle die every year, from intestinal worms and other diseases. A considerable number of cows are barren.

The cattle are herded by young men and boys. As soon as the dew has dried off the grass, the herd is driven into the pasture. During the dry season, when grass is getting rare, the herds migrate into the lower and swampy parts of the country, where the grass is still flourishing; the Shilluks along the White Nile cross over to the east bank; likewise the cattle of the Sobat Shilluks descend to the lagoons south of the Sobat. So in both cases they have to cross the rivers, which is, on account of the many crocodiles living in them, not unhangerous, and is therefore done with much care and accompanied by

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174 slave?' Connecting with this word the same notion of pride, as one in England
101 would say: 'Do you not know I am a peer of the kingdom?' All titles and offices are not respected, if they are not in the hands of a man who is a slave. Slavery is in Sennar the only true 'nobility'. This subversion of social ranks becomes intelligible, if we assume a state of facts as suggested above, viz. that the Shilluks, and perhaps also, in a limited number, the Nubians, who lived in the country as a kind of military caste and still were designated as slaves, had in fact become the ruling race. They may even at times have possessed the throne, as the name of one of the Funj kings indicates: Ganâ Abu Shilluk. — Thus we understand also the report of the executioner from whom Bruce got his information: he was a descendant of the Shilluk immigrants, and considering the position the latter held at that time, he was not wrong in saying the Funj were originally Shilluks. The same is to be said of the Nubian priests, who claimed for their home the region of the Elíri mountains. 9. The present language of the Funj, of which Marno gives some 150 words, is not identical with the Shilluk language, but it shows unmistakable signs of a connection with the latter, a number of words being common to both, notably

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Funj.	Shilluk.
bunj Arab	*bunó* stranger, Arab
ibibia ant	*lil* white ant
kamar to eat	*okâmg* to eat
tani hippo	*tani* crocodile
lei giraffe	*lei* game
jok God	*jungk* God
kglu star	*kyglg* star
mino dumb	*mjo* dumb
kaj ou to-day	*kuch ou* this time
ko-aong spear	*tgi* spear
kaw stick	*kg, kg* stick, club.

Thus out of a number of about 150 Funj words given by Marno 11 are Shilluk words; and, what is remarkable, these eleven words the Funj has not in common with its neighbouring languages Tabi and Berta, they can therefore not have borrowed from these languages.

175 In 1786 the kingdom of the Funj totally disappeared. King Adlan was deposed by the Hameg (Hamej), a tribe living south of Roseires. Anarchy prevailed throughout the country, and the kings succeeded each other in such rapid succession that in the year 1788 four kings successively reigned. During the succeeding 33 years of anarchy the Hameg continued supreme, and under Sheikh Nasser they devastated the northern and eastern part of the Sudan with

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consisting in one consonant and one vowel, to which certain elements were added at a later time.

In Shilluk the characteristics mentioned above can easily be traced:

1. the stems are monosyllabic; see 61;
2. though the majority of the words do not consist in one consonant and one vowel, it is shown in 68 that a number of stems can be traced to the original primitive form;
3. the language has no inflection; the vowel-changes occurring in the verb and noun, which come near to what might be called inflection, are most probably of Hamitic origin. The nouns have no class-prefixes;
4. grammatical gender is absent; the rudiments of it which do exist, are of Hamitic origin;
5. Intonation dominates in the language.

Comparative Lists of Words.

Their object is to show in a number of words:

a) the identity of Shilluk proper and its dialects or divisions.

b) the genealogical relation between Shilluk and other Nilote-Sudanic languages, viz. Dinka and Nuer.

c) the genealogical relation between Shilluk and other Eastern Sudan languages. Of these Nuba is treated in the list; it has a good number of words in common with Shilluk; in other Eastern Sudanic languages such common words are rarer.

d) the genealogical relation between Shilluk and Bongo; this language, though having its habitat amidst the Shilluk languages, shows remarkable connections with Central Sudanic languages, particularly with Bagirmi. Some of the Bongo-words which it has in common with Shilluk, may of course be loan-words.

e) the genealogical relation between Shilluk and a Nilote-Hamitic language, viz. Bari.

f) the genealogical relation of Shilluk and some other Eastern Sudan languages to the Western Sudan-languages.

a)—e) are comprised in one group; f) forms a group for itself. Both groups might without difficulty have been multiplied, but the examples given will suffice.

[In order to show more fully the affinities in vocabulary between the Nilote-Sudanic and the Nilote-Hamitic group, a number of words common to languages of both groups are given in their Hamitic form in the *Dictionary*. It will be seen that the conformities with Shilluk are more nume-

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rous in the Bari-Masai than in the Nandi-Tatoga group. The Dictionary contains also some hints regarding the very few words which are identical in Shilluk and in the High Niloto-Sudanic group.] 1917 192

In the comparative lists some letters are used, which do not occur in Shilluk, and need therefore an explanation.

ɵ is the German ö in nötig "necessary"; it is pronounced in rounding the lips as if pronouncing an o and then saying an e. — Mitterrutzner's ä I render by ɵ. ~ is the mark for nasalization: ã is nasalized a as in French an "year". ǵ is a palatal g, it sounds almost like j. In Nuer and Anywak the pronunciation of final mute consonants and even of y is in certain cases followed by a pressing of the larynx, so that the consonant sounds very abrupt, and is sometimes hardly audible. These sounds are rendered by ': *ɛ, y'*, etc. (Some divisions of Shilluk as well as Masai and Nandi have the same sounds; see Johnston page 888.) — Kitching frequently writes "*or*" at the end of a word, where other languages have ɵ; I suppose that here "*or*" simply expresses ɵ, "*or*" being frequently used by English speaking authors for ɵ.

Most of the authors quoted do not distinguish *o* and ɵ, *e* and ɛ, some not even long and short vowels; none has marked interdental sounds; thus the differences between Shilluk and the other languages look greater than they really are, the difference being only one of orthography.

The following remarks belong to the second group only.

ɯ, ɨ are narrow vowels; ʉ, ɪ are wide vowels.

ɗ and ɭ are cerebral sounds; they are formed a little further back in the mouth than where the usual d and l are articulated.

ƙ is a transformed *k*; the changes which it undergoes in certain languages are different from those of the usual *k*.

χ is the German ch in "ach".

ɐ is the English v.

ʏ is an i with rounded lips, as in German "übt".

ʏ̯ is ʏ with a following short y.

First Group.

Shi. *bɵr* long	Any. *bat* arm	Ju. *bɛt* sharp, pointed
Ga. *bor* long	Ju. *bat* arm	Any. *bɛdi* sharp, pointed
Ju. *bār* long	Ja. *bāt* arm	Di. *bit* fish-spear
Di. *bar* long	La. *bāt* arm	Nr. *biƭ* fish-spear
Nr. *bɵr* long	Shi. *bɛƭ* fish-spear	Shi. *dɓich* five
Shi. *bit* arm	Ga. *bit* sharp	Ga. *abich* five
Ga. *bat* arm	Ju. *bɛdi* fish-spear	Ju. *abich* five

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Any. *abíyà* five
Ja. *abīch* five
Al. *abi* five
Ba. *bu* five

Shi. *bǭdǫ* artist, smith
Ju. *bōdo* artist, smith
Bo. *bǫro* artist, smith
Ba. *bōdo* artist, smith

Shi. *būl* drum
Ga. *bul* drum
Ju. *būl* drum
Any. *būl* drum
Nr. *būl* drum
Ja. *būl* drum
La. *būl* drum
Al. *wūl* drum

Shi. *bur* ashes
Ga. *buru* ashes
Ju. *bur* ashes
Nu. *oburti* ashes
Bo. *buruku* ashes

Shi. *butǫ* to lie down
Ga. *buto* to lie down
Ju. *budo* to lie down
Any. *butǫ* to lie down
Di. *but* to waylay

Shi. *byʃl* dura
Ga. *bel* corn
Ju. *bǫl* dura
Any. *byʃl* dura
Nr. *bǯl* dura
Di. *bel* dura

Shi. *chāk* milk
Ga. *chak* milk
Ju. *chak* milk
Any. *chāk* milk
Nr. *chāk* milk

Di. *cha* milk
Nu. *ichi* milk

Shi. *chāmǫ* to eat
Ga. *chamo* to eat
Ju. *shame* to eat
Any. *chama* to eat
Nr. *cham* to eat
Ja. *chamo, chygmǫ* to eat
La. *samǫ* to eat
Di. *cham* to eat

Shi. *chul* penis
Ju. *shul* penis
Any. *chul* penis
Nr. *chul* penis
La. *sūl* penis
Al. *chūl* penis
Ba. *toluto* testicles
Nu. *sorot* penis
Di. *chul* penis

Shi. *chuń, chwiń* liver
Ga. *chwin* liver
Ju. *shwiń* liver
Nr. *chwoń* liver
Di. *chweń* liver

Shi. *chūnǫ* to stop
Ga. *chuno* to stop
Ju. *chuń* to stop
Any. *chūnǫ* to stop
Nr. *chuń* to stop

Shi. *chwgr* vulture
Ga. *ochur* vulture
achut vulture
Ju. *achut* vulture
Nr. *chwǫr* vulture
Di. *chwor* vulture

Shi. *dǭǭk* three
Ga. *adek* three

Ju. *adak* three
Any. *àdǫ́gǫ̀* three
Ba. *bu-dǫk* eight, that is: five and three
Ja. *adek* three
La. *adek* three
Al. *adek* three

Shi. *ḍāk* pot
Ga. *dak* pot
Ju. *dak* pot
Any. *dak* pot
Nr. *ʈǭk* pot
Ba. *dāk* pot

Shi. *ḍāǹ* man
Ga. *dano* man
Jur. *dano* man
Any. *ḍāǹ* man
Ja. *dānǫ* man
La. *danǫ* man
Al. *danǫ* man
Di. *ran* man
Nr. *rān* man

Shi. *ḍǭk* mouth
Ga. *dok* mouth
Ju. *tio* mouth
Any. *ḍǭk* mouth
Ja. *dōk* mouth
La. *dǫk* mouth
Al. *dǫk* mouth
Di. *wtoch* mouth
Nr. *ʈǫk* mouth
Nu. *ak* mouth
Bo. *ndu* language
Ba. *ku-tok* mouth

Shi. *gǭjǫ* to beat
Ju. *goi* to beat
Any. *gwai* to beat

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Ja. *gẽjǫ* to shoot
Bo. *gbe* to beat
Ba. *gwai* to beat

Shi. *ogwal* frog
Ga. *ogwal* frog
Ju. *ogwal* frog
Any. *ogwal* frog
Nu. *guglati* frog

Shi. *gwok* dog
Ga. *gwok* dog
Ju. *guok* dog
Any. *gwok* dog
Ja. *gwok* dog
La. *guõk* dog
Al. *guõk* dog
Di. *jo* dog
Nr. *jǫ̀k* dog
Ba. *dyoń* dog

Shi. *gyẽnõ* hen
Ga. *gweno* hen
Ju. *gyeno* hen
Any. *gwenǫ* hen
Ja. *gweno* hen
La. *gwẽno* hen
Al. *gwẽno* hen
Bo. *ńgono* hen

Shi. *jɛ̀* people
Ga. *jĩ* people
Any. *jõ* people
Bo. *jĩ, ĵĩ* people
Ba. *gwes* tribe

Shi. *jwǫk* God
Ga. *jok* demon
Any. *jwǫk* God
Ju. *jwok* fortune
Ja. *jwoyi* ghost
La. *ǫk* God

Al. *jǫk* God
Di. *ajyek, ajǫk* demon
Ba. *ajwok, jwek* demon

Shi. *kẽbǫ* to take away
Ga. *kabo* to bring
Ju. *kãbi* to bring
Di. *kap* to bring, take
Nr. *kə̃p* to take

Shi. *kãdǫ* salt[1]
Ga. *kado* salt
Ju. *kada* salt
Any. *kadǫ* salt
Nr. *kàdɛ̀* salt

Shi *kãgǫ* to split
Ga. *kak* to split
Nu. *kage* to split
Ba. *kagu* to split

Shi. *kɛ̃ch* bitter
Ga. *kech* bitter
Ju. *kɛ̃ch* bitter
Any. *kɛch* bitter
Nu. *kag-al* sharp
Di. *kech* bitter
Bo. *ke* bile

Shi. *kich* bee
Ga. *kich* bee
Ju. *kich* bee
Any. *kich* bee
Ja. *kĩch'* bee
La. *kits* bee
Al. *kĩch* bee
Di. *kyech* bee
Nu. *kit, kuti* bee
Ba. *chi, chiwo* bee

Shi. *kɛ̀t* rain
Ga. *kot* rain
Ju. *kɛt* rain
Any. *kɛt* rain
Ja. *kõt* rain
La. *kɛt* rain
Al. *kɛt* rain
Nr. *kɛ̀t* rain, God
Ba. *kudu* rain

Shi. *akur* pigeon
Ga. *akuri* pigeon
Di. *kure* pigeon
Nr. *kùr* pigeon
Nu. *kuru* pigeon
Ba. *gure* pigeon

Shi. *kwãlǫ*, *kwɛ̀tǫ* } to steal
Ga. *kwalo* to steal
Any. *kwɛtǫ* to steal
Ja. *kwalǫ* to steal
La. *kwalo* to steal
Di. *kwal* to steal
Nr. *kwal* to steal
Ba. *kola-nit* theft

Shi. *kwɛ̃nǫ* to count
Ga. *kwano* to count
Ju. *kwẽno* to count
Nr. *kwɛn* to count
Di. *kwen* to count
Ba. *ken* to count

Shi. *kwɛ̃ńǫ* to swim
Ga. *kwańo* to swim
Ju. *kwań* to swim
Any. *kwal* to swim
Nu. *kuǰe* to swim

Shi. *kwɛ̃rg* cotton
Ga. *waro* cotton
Ju. *wara* cotton
Ba. *waro* cotton

[1] salt made of grass-ashes.

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Shi. *kwārǫ* grandfather
Ga. *kwaro* grandfather
Ju. *kwā* grandfather
Di. *kǫkwar* grandfather
Nr. *kwāro* chief
Ba. *ńa-kwari* grandchild

Shi. *kwārǫ* red
Ga. *kwar* red
Ju. *kwar* red
Nr. *kwār* red
Nu. *kor-gos* yellow

Shi. *kwach* leopard
Ga. *kwach* leopard
Ju. *kwach* leopard
Any. *kwach* leopard
Ja. *kwach* leopard
La. *kwach* leopard
Al. *kwach* leopard
Di. *kwach* leopard
Nr. *kway'* leopard
Bo. *kǫgo* leopard
Ba. *koka*, *kwaru* } leopard

Shi. *kwǫn* bread
Ga. *kwon* bread
Ju. *kwǫn* bread
kwǫn bread
Any. *kwon* bread
Nr. *kwǫn* bread
Bo. *koā* bread

Shi. *dkyɛ̨l* one
Ga. *achel* one
Ju. *akyɛ̨lo* one
Any. *àchyɛ̨lǫ* one
Ja. *achyel* one
Al. *achyel* one
Bo. *kotu* one
Ba. *bu-ker* six = five + 1

Shi. *kyɛ́ɛ́* horse
Ga. *kana* horse
Ju. *akaja* donkey
Any. *okwɛ́ɛ́* horse
Ja. *kańima* horse
Bo. *akasa* horse
Nu. *kach* horse, donkey
Ba. *kaine* horse

Shi. *lachǫ* to piss
Ga. *layo* to piss
Ju. *alach* urine
Any. *la* to piss
Ja. *lāch'* urine
La. *lās* urine
Al. *lāch* urine
Di. *lach* to piss
Ba. *lode* urine

Shi. *lɛ̨i* game
Ga. *le* game
Ju. *lai* game
Any. *lɛ̨i* game
Nr. *lɛ̨i* game
Ba. *lai* game

Shi. *lāmǫ* to pray
Ga. *lamo* to sacrifice
Di. *lam* to pray
Nr. *lam* to pray
Bo. *loma* God
Ba. *lǫm* to insult

Shi. *lɛ́ń* war
Ga. *lwen* war
Ju. *lwiń* war
Ja. *luei* war
Any. *leń* war
Bo. *lań* gun

Shi. *alilit* bat
Ga. *olik* bat
Any. *aligá* bat
Di. *alich* bat
Ba. *lukululi* bat

Shi. *lwǭkǫ* to wash
Ga. *lwoko* to wash
Ju. *lwok* to wash
Any. *lwǫk* to wash
Di. *lǫk* to wash
Nr. *lak* to wash
Bo. *dogu* to wash
Ba. *lalaju* to wash

Shi. *māch* fire
Ga. *mach* fire
Ju. *mach* fire
Any. *māyǫ* fire
Ja. *mach'* fire
La. *māch* fire
Al. *māch* fire
Di. *mai* fire
Nr. *māch* fire

Shi. *mą̄dǫ* to drink
Ga. *mato* to drink
Ju. *māde* to drink
Any. *māḍǫ* to drink
Ja. *madǫ* to drink
La. *matǫ* to drink
Di. *mat* to drink
Nr. *mą̄ṭ* to drink

Shi. *māgǫ* to catch
Ga. *mako* to catch
Ju. *mau* to catch
Any. *mak* to catch
Di. *mwǫk* to catch
Nu. *māge* to catch, steal
Ba. *mok* to catch

Shi. *mą̄nǫ* to hate
Ga. *mon* to hate

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Di. *man* to hate
Nu. *mōne* to hate
Ba. *man* to hate

Shi. *mgŋ* slow
Ga. *mot* slow
Ju. *mādε* slow
Di. *māt* slow
Nr. *mgt* slow
Bo. *mēt* slow
Ba. *madai* slow

Shi. *nɛ̄ŋg* to sleep
Ga. *nino* to sleep
Ju. *nen*, *nendo* to sleep
Di. *nin* to sleep
Nr. *nygn* to sleep
Nu. *nalū*, *nēre* to sleep

Shi. *nɛŋg* to see
Ga. *neno* to see
Any. *nɛ̄na* to see
Ja. *neno* to see
Nr. *nɛ̄n* to see
Nu. *nale* to see

Shi. *ńai* crocodile
Ga. *ńai* crocodile
Ju. *ńai* crocodile
Any. *ńai* crocodile
Ja. *ńai* crocodile
La. *aki-ńai* crocodile
Al. *ńai* crocodile
Di. *ńai* crocodile
Nr. *ńai* crocodile
Bo. *ńaia* crocodile
Ba. *ki-ńai* crocodile

Shi. *nɛ̄jɛ* to know
Ga. *ńeyo* to know

Ju. *ńgo*, *ńaya* to know
Ja. *ńeyo* to know
Any. *ńg* to know
Nr. *ńgeh* to know

Shi. *ńiḷ* what?
Ga. *ańor* what?
Any. *ńiḷ* what?
Di. *ńo*, *ńu* what?
Nr. *ńu* what?
Ba. *ńio* what?

Shi. *pεt*, *fεt* earth
Ga. *pin* earth
Ju. *piń* earth
Any. *fεt* earth
Ja. *pit* earth
La. *pite* earth
Di. *piń* earth
Nr. *pεt* earth

Shi. *pi* water
Ga. *pi* water
Ju. *pfi*, *fi* water
Any. *pi* water
Ja. *pi* water
La. *pi* water
Al. *pi* water
Di. *pi* water
Nr. *pi* water
Ba. *piom* water

Shi. *fgŋɛ* to divide
Ga. *poko* to divide
Ju. *pai* to divide
Nu. *fage* to divide
Bo. *eke-bake* to divide

Shi. *rɛ̄jɛ* fish
Ga. *rech* fish
Ju. *rēyo* fish

Any. *reo* fish
Ja. *rech'* fish
La. *rech* fish
Al. *rech* fish
Di. *rēch* fish
Nr. *rech* fish
Nu. *ka-rē* fish

Shi. *rɛ̄mɛ* blood
Ga. *remo* blood
Ju. *remo* blood
Any. *rgmɛ* blood
Ja. *remɛ* blood
La. *remu* blood
Al. *remo* blood
Di. *ryam* blood
Nr. *rygm* blood
Bo. *trama* blood
Ba. *rima* blood

Shi. *rīŋɛ* meat
Ga. *riño* meat
Ju. *riño* meat
Any. *rīŋg* meat
Ja. *riŋɛ* meat
La. *riño* meat
Al. *riño* meat
Di. *riń* meat
Nr. *rīń* meat
Nu. *arich*, *arfi* meat

Shi. *rɛ̄ɣɛ* thirst
Ga. *orwor* thirst
Ju. *ryau* thirst
Any. *ryo* thirst
Di. *rou* thirst
Ba. *rɛdu* to wither

Shi. *rɛ̄mɛ* sheep
Ga. *romo* sheep
Ju. *rōmo* sheep

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197 Any. *rǫmǫ* sheep
Nr. *rǭm* sheep
192 Bo. *rǫmbō* sheep

Shi. *rǭmǫ* to meet
Ga. *romo* to meet
Ju. *romo* to meet
Di. *rom* to meet
Nr. *rōm* to meet
Ba. *rum* to meet

Shi. *rugǫ* to dress
Ga. *riko* to dress
Di. *ruk* to dress
Ba. *ruk* to dress

Shi. *wūm* nose
Ga. *um* nose
Ju. *hum* nose
Ja. *um* nose
La. *um* nose
Al. *um* nose
Any. *óm* nose
wum nose
Di. *um* nose
Nr. *rum* nose
Bo. *hǫmo* nose
Ba. *kume* nose

Shi. *áryạ̀u* two
Ga. *aryor* two
Ju. *aryau* two
Any. *àréàu* two
Ja. *areio* two
La. *ariǫ* two
Al. *ariǫ* two
Di. *rou* two

Nu. *ora, ore* twenty
Ba. *ǫri* two
bu-ryǫ seven = five + two

Shi. *ţ̄ęk* (to be) hard
Ga. *tek* hard
Ju. *ţ̄ęk* hard
Any. *ţ̄ęk* hard
Di. *tyek* hard
Bo. *tigo* hard

Shi. *ţ̄ęn*, pl. *ţǫnǫ* small
Ga. *tidi* small
Any. *tēn* small
Ja. *tēn* small
Nu. *tin, tūń* small
tod small

Shi. *ţǫwǫ* to die
Ga. *tor* to die
Any. *ţǫu* to die
Ja. *tǫ* to die
La. *tó* to die
Di. *tou* to die
Ba. *tuan* to die

Shi. *wārǫ* shoe
Ga. *war* shoe
Any. *war* shoe
Di. *war* shoe
Nr. *wár* shoe
Nu. *kwarī* shoe

Shi. *wǫr* night
Ju. *war* night
Any. *wǫrǫ* night
Ja. *wǫr* night
Nr. *wạ̄r* night
Nu. *awar* night

Shi. *wēkǫ* to give
Ga. *weko* to give away
Di. *yek* to give
Ba. *yek* to give

Shi. *wę̄lǫ* to travel
Ga. *wel* to travel
Ba. *wala* to travel

Shi. *wiṅǫ* bird
Ga. *wiṅo* bird
Ju. *wiṅo* bird
Any. *wēyǫ* bird
Ja. *weṅǫ* bird
La. *wēn* bird
Al. *wiṅǭ* bird
Ba. *kwen* bird

Shi. *wōrǫ* to sing
Ju. *wǫr* song
Ga. *wer* song
Ja. *wir* song
La. *wer* song
Al. *wer* song
Nu. *owe* to sing
Ba. *yoyu, yolo* to sing

Shi. *yęi* boat
Ga. *yeya* boat
Ju. *yei* boat
Any. *yęi* boat
Ja. *ńjie* boat
La. *yede* boat
Al. *yei* boat
Bo. *yēi* boat.

Second Group.

The words in the first line designate the "original Sudanic form", which has been gained by comparing the sounds of a word in the different languages, and thus finding out those sounds which may be considered as the most primi-

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tive. This "original Sudanic form" is of course merely hypothetical. For more on this see my "Sudansprachen", from which the greater part of these words are taken.

S. bia to come

E. *vá* to come
bá to come
T. *ba* to come
ɛbra coming into the world
G. *ba* to come
bla coming into the world
Y. *ba* shall, should
Ibo *bia* to come
Isoama *bia* to come
Ezfeng *ba* to come
Abouré *va* to come
Alaguiang *va* to come
Avikam *ba, iba* to come
Mékyibo *ba* to come
Di. *abi* prefix of future
Nu. *bi* prefix of future
Shi. *bi, bia* to come
Any. *bi* prefix of future
Nr. *bi* prefix of future
Ga. *bino* to come

S. bwagi to fear

E. *vɔ̃* to fear
Ef. *bak* to fear
Shi. *bɔ̃kɛ* to fear
bwɔ̃kɛ to frighten
Any. *bwɔk* to fear

S. bula open place

E. *ablɛ* open place
F. *abɛ-ntɛn*, *abrɛ-ntɛn* } main street, open place
G. *blɛ* street

V. *bar* large, open place
Nu. *bud* place before the house
Di. *bur, abora* market place
Shi. *bura* open place

S. ga place

E. *gà* place
T. *ɛka* this place
N. *ga* this, that
Nu. *aga, agar* place
Shi. *ga* this
agak these

S. gaga cowrie

E. *àgàgà* cowrie
Di. *gak* cowrie
Shi. *gāgɛ* cowrie
Ga. *gage* cowrie
Nr. *gak* cowrie
Bo. *gaki* cowrie

S. guanj antelope

E. *gbàgbà* antelope, "unicorn"
G. *imaŋ*, *ima*, *imaima* } antelope, "unicorn"
Y. *agbaŋ-rere* "unicorn"
Shi. *aiwak* waterbuck

S. kuagi, kualj to embrace

E. *kplà* to embrace
T. *kwaŋ* to wind around
G. *kplā* round about
Ef. *ukwaŋ* winding
kpaŋ to fold (hands)

Y. *kpɔ̃* to carry on the back
Nu. *kat* to envelop
Di. *kwak* to embrace
Shi. *kwakɛ* to embrace
Ga. *kwaka* to embrace

S. kuagi, kuiagi leopard

E. *kpɔ̃* leopard
T. *etɔ́i* leopard
Ef. *ekpe* leopard
V. *kori* leopard
N. *ɛkū* leopard
Ku. *uŋka* leopard
Di. *kwach* leopard
Shi. *kwach* leopard
Ga. *kwach* leopard
Ju. *kwach* leopard
Any. *kwach* leopard
Ja. *kwach* leopard
La. *kwach* leopard
Al. *kwach* leopard
Di. *kwach* leopard
Nr. *kway'* leopard
Bo. *kɔgo* leopard
Ba. *koka* leopard
kwaru leopard

S. kuanj bread, pudding

E. *akplɛ̃* pudding of maize
Shi. *kwɛn* bread
Ga. *kwon* bread
Ju. *kwɛn*, *kwɛn* } bread
Any. *kwon* bread
Nr. *kwɛn* bread
Bo. *koã* bread

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S. ŋyaŋi to count, read
E. *χlɛ̄* to count, read
T. *kaŋ*, *kane* to count, read
G. *kane* to count, read
Y. *ka* to count
V. *kara*, *karaŋ* to learn
Di. *kwen* to count
Shi. *kwɛŋɔ* to count
Ga. *kwano* to count
Ju. *kwɛ̄no* to count
Nr. *kwɛn* to count
Ba. *ken* to count

S. nɲú, nɲua to lick, suck
E. *ɖó* to lick, suck
ɖúɖó to lick
Y. *adun*, *adɔn* taste
Nu. *duge*, *dach* to lick
Shi. *ɖɔ̄ɖɔ* to suck, lick
Shi. *ɖwɔ̄ɖɔ* to suckle
Ga. *doto* to suck
Ju. *dot* to suck

S. pagi to divide
E. *afā* part, half
T. *pae* to split
G. *afā* half
Y. *apa* part
Ku. *fak* to split, divide
Nu. *fage* to divide
Shi. *pɑ̄ŋí* to divide

S. puu to beat
E. *fo* to beat
T. *po* to beat
Ef. *foi* to beat
Plaoui *po* to beat
Téoui *po* to beat
Shi. *pwɔ̄dɔ* to beat
Di. *pwot* to beat

S. tiagi to be hard
E. *sɛ̄* to be hard, strong
Di. *chɛk* to be hard
Shi. *tɛ̄k* to be hard, strong
Ga. *tek* to be hard
Ju. *tɛ̄k* to be hard
Any. *tɛ̄k* to be hard
Bo. *tigo* to be hard

S. tiį hand
E. *ashí* hand
Ku. *shi-ma* hand
Di. *chin*, *chyen* hand
Shi. *chyɛ̄ŋɔ* hand
Ju. *shyeno* hand
Any. *shyɛŋɔ* hand

S. tiį to bear a child; wife
E. *ashi* wife
Ku. *shi* to beget, bear
shā begetting
Nu. *ash*, *ashi* daughter
Di. *tik* wife
Shi. *chi* wife.

Appendix.

Some Names of Languages, Peoples, and Rivers, as they are in use among the natives.

[101] *The Shilluks* call themselves: *Ócholo* a Shilluk man, pl. *Chól*, or *wate Chól* "children of *Chɔl*"; their country: *fɔlè chól*; their language: *ɖɔ chól*. The Shilluks are called by the Arabs: Shilluk, by the Dinkas: *Bɣr*, by the Nuers: *Tɣt*.

The *Anywaks* call themselves: *Anwak*, they are called by the Nuers: *Bálūk*, by the Dinkas: *Pálūk*, by the Abyssinians: Jambo.

The *Dinkas* call themselves: *Jāne*; they are called by the Shilluks: *ójáŋò* pl. *jáŋì*; by the Arabs: Dinka, or Denka.

The *Nuers* call themselves: *Gánāt* a Nuer man, pl. *Kɣgánāt*; their language: *ṭɛk Nāt*; they are called by the Shilluks: *Nuér*, by the Dinkas: *Núēr*; by the Arabs: *Nuér* or *Nawár*.

The Jurs call themselves De-Luo or Luo, by the Shilluks they are called Odimo, "descendants of Dimo", by the Bongo: *Bɣr*. The Belanda call them-

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selves *Bgr*. Belanda is a Bongo word, *landa* = stone, hill; so Belanda is probably "hill-country".

The Nubians are in all three languages called: *Dgi*, from "Dongola". According to Schweinfurth in Golo the Nubians are called Turuku, in Jur Oturu, in Bongo Turu; these names are doubtlessly derived from "Turk".

The Bahr Zeraf is called in Shilluk: *Oágl*, in Nuer: *Fgu*, in Dinka: *Piau* The Bahr Jebel is called in Shilluk: *Kēr;* in Dinka: *Kēr*, in Nuer: *Konam;* the Khor Filus is called in Shilluk: *Olūg*, in Dinka: *Pelūg*, in Nuer: *Pulūg*.

11: Oyler M-5 (ca. 1918)1919 FJ23 Shilluk FJ23

II. — THE EVIL MEDICINE MAN.

The Shilluks believe that occult power of a malignant nature is possessed by a certain class of men. The man with this power is called *jal yat* (the first *a* as in lad, the second, as *a* in father and the *t* is a dental). It means the man of the tree, or medicine, as *yat* means either a tree, or the injuring or healing powers of certain compounds, which are usually derived from trees.

The men of this class are all born with the distinguishing mark. Three different marks divide them into three divisions. The first have but one testicle showing in the scrotum; the second have two, but they are very small, and the third have none. The first class is the more numerous, and are the dominating class. The members of the first and second class are supposed to be equal in the manifestation of their powers, but the third are more powerful.

Children born marked as evil medicine men are thrown into the river at birth, which is called sending them to their own country. The father alone has the power to spare his son in such a case.

The young wife always returns to her own home to give birth to her first child. After that she may either remain in the home of her husband, or go to her old home, but in either case a few hours after the child is born a number of men come to the door of the house and sit down. If the husband is in the village, he is one of the number. If it is in the woman's home, her relatives go through this formality. The men say: «What is it?», If the women within reply «a boy», the men then ask: «Is it good?». If the women reply immediately «it is good», the men go away happy, but if the women hesitate or answer: «It is bad», the men go in to investigate. If they find that the child is an evil medicine man, they immediately begin to go through certain forms. When the child is born in the wife's old home, a messenger must be sent off to the father. Should the messenger merely say that a son has been born, and not tell of his deformity the husband can recover part of the cattle he has paid for his wife, and his relatives-in-law become responsible for any damage the child may do. When the father is told that the child is bad, he usually says it must be killed. He

17: Pumphrey G-5 (1934-1938) 1941
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possesses no chief as such. The clans have in fact disintegrated over the face of the country, so that not only will clan "A" be distributed over several settlements, but one settlement will contain detachments of several clans. A detachment of clan within a settlement has been termed a "lineage" by Mr. Howell and will be so termed in this note.

THE SETTLEMENT (PODH).

The word *podh* is as elastic as the English "home" or the Arabic "dar." It can describe the entire Shilluk country, a settlement or a group of settlements. Properly however it designates the settlement, which is a group of villages, containing several lineages, agglomerated for purposes of mutual defence and owing allegiance to a common chief. The settlement is the basic element in the indigenous tribal structure.

The country is divided into some hundred settlements, varying in size from Kodok which contains more than 600 adult males to others containing less than 100. Geographically they are divided by lines approximately at right angles to the river.

Each settlement contains, in microcosm, the administrative difficulties of the tribe. For the settlement, which appears at first to be a purely territorial unit, is really a collection of different lineages. These lineages, welded together by threat of war, are apt to be dissident in the present time of comparative peace and although they owe allegiance to their common chief they sometimes feel and pay more to the lineage head within the settlement. There is, in fact, in the settlement, as in the whole tribe, a conflict between the loyalties due to the territorial unit and those due to the submerged but ever existing clan.

It is said that Nyikang originally granted each settlement to a clan. The descendants of the original grantees, if they survive, are considered the owners of the soil and are termed *dyil*, to distinguish them from subsequently immigrating lineages, described as *wedh*. Naturally the lineage of the original grantees is often extinct, in which case the next senior lineage in the settlement becomes *dyil*. In theory the *dyil*

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

614 are not a clan now, and are messengers chosen *ad hoc*, as far as we could judge. *Twot* is the word used for the *reth's* messengers.

643 12. These messages amounted to a bargaining about how many cows the *reth* should give Nyikang. Whether the intention was to bribe Nyikang to come and instal the *reth*, or to persuade him to stay away because of his "holiness" is not clear. We incline to the latter [114] explanation, but Mr. McClure favours the former.

192 643 13. *Nyakwer*, meaning the girl, or woman, connected with the ceremonies, could be used of any individual female participant.

778 14. Our impression of those ceremonies witnessed by us was that Nyikang was held in manifest awe.

643 15. Cerfuc, and Kal wi Jang. Cerfuc is what the Shilluk say used to be a pool and is now filled up, but was carefully weeded for the occasion. Kal wi Jang, or Ujang, is 200 yards N.E. of Cerfuc

778 16. All objects of great sanctity were covered in white cloth. The wrapping of cattle in cloth may merely signify their ritual value, and the necessity for screening them from the public gaze, but with all cattle it was evident how careful the Shilluk were to see that the animal was blindfold. After wrapping the animal the cloth itself was greatly prized as a sacred relic, being imbued with the sanctity of the animal.

173 778 17. Tradition says that the original stool was captured by the "Funy" and never returned. The present stool is a substitute. The cloth wrappings made it impossible to see the exact shape, but it had four legs, and appeared to be about twenty inches long and ten inches wide.

000 18. P. Munro. "The installation of the *reth* of the Chol". *S. N. R.* Vol. I, pp. 145 ff., reprinted as Appendix I in *Pagan Tribes of the Nilotic Sudan* by C. G. and B. Z. Seligman, p. 546.

643 778 19. This remark shows that the property of the *reth* is also property of Nyikang—at least after the installation is completed. Actually the cattle paid to the Kwa Okelo belonged to Fafiti, but